



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

compress much in little, and a virility of attack on those whom he hates or despises, that many men and some women like, he still retains his mastery. There are poems in this volume, such as "France," "The Dead King," "For All We Have and Are," which are likeable because true to the highest impulses of man at his best. In them the best of the English character is disclosed. But there are other poems of which this cannot be said in candor. They are full of hate, contempt and bitterness.

**Civilization.** By *Dr. Georges Duhamel*. The Century Company, New York. Pp. 288. \$1.50.

The publishers of this book describe it as "ferociously ironic." Ironic it is, but not ferociously so. The surgeon who writes it has too tender a heart to be ferocious. Rather is it realism at its very best, showing the horrors of war viewed at closest possible range, since it is written by a highly sensitive physician whose professional duties forced him to become a "flesh monger" in the hospital and a witness of all the ravages that wounds and disease bring to bodies, minds, and souls. But while "realistic," these sketches, short stories and silhouettes, call them what you will, also are artful. A process of selection has gone on while they have been composed. The glory of humanity's soul even at the hour of its nadir as a physical organism has been noted and described with equal skill. The scientist has not forgotten to be a humanist. He never omits seeing the nobler sides of the victim's lives even when lived under infernal conditions, nor allows himself to become cynical and barbarous as well as truthful and ironical. Indeed, it is not until you have laid the book down, following reading the disquisition on "Civilization" and on the author's experiences as a watcher of the "monstrous autoclave on his throne," that you realize how subtly he has done his work, and how vast is the abyss between what he has been describing and anything like the civilization that Christianity in theory is supposed to create.

**Adventures in Propaganda.** By *Captain Heber Blankenhorn*. Houghton Mifflin Company, Boston, Mass. Pp. 155, with appendices. \$1.50.

This is one of the first, if not the first, war book by an American, giving intimate details of the American propaganda against the Germans carried on by distribution of printed matter among the Boche. The author was a member of the Military Intelligence department of the army, and with his colleagues had the advantage when he began his work in France in 1918 of having had the advice of the ablest of the French and British authorities, civilian and military. Indeed, one of the most attractive features of this collection of unconventional letters written by the author to his wife without any thought of their being published, is the swiftly-etched pen-portraits of the eminent persons with whom he conferred in London, Paris and at the front. Scattered through the book are dicta like the following, which have to do with war in general. Speaking of the character of two of the widely circulated French journals found on file in practically all the reading rooms frequented by the soldiers of the Allied armies (including Y. M. C. A. huts), he says that they throw striking sidelights on "the ravening woman-hunger which war begets." And he adds: "you take a youth and train him vigorously and make a fine animal of him, and then deprive him of women, and the wonder is that all armies aren't a mere devastation for anything female in reach. . . . The soldier at the front lives by taking—he takes cover, food, blankets, equipment, furniture . . . also he takes lives, and naturally he feels afraid thereafter of taking nothing."

**Education by Violence.** By *Henry Seidel Canby, Ph. D.* The Macmillan Company, New York. Pp. 223. \$1.50.

No feature of the life at Yale University during the past twenty years has been more conspicuous than the renaissance of vitality and creative impulse in her department of English literature. It is one of the conspicuous younger members of this group of the faculty who writes this admirable collection of essays on the war and the future, in which he presents, as he says, "The fruits of education by violence." This

education he has derived from immediate contact with the fighters on the firing line and by his interchange of thought and opinion with British and French men of affairs, thinkers and military leaders. Four of the essays deal with international relationships, one with morale, two with the education of today and tomorrow, one with problems of reconstruction, and another on the meaning of the war's ending. In their combination of literary charm, sensitive reaction to the facts of experience and high ethical and spiritual aspiration, these essays remind the reader of the work of Galsworthy more than any yet done by an American. They have the same forward look, the same dissatisfaction with the results of individualism and the same fundamental distrust of education that is utilitarian and not humanistic. Professor Canby says "Fine minds have been finely touched by the war and base minds basely"; that the dead "have died for no lust of conquest or personal awards, but to save as they hoped, their country." He contends that "no plan of federation or defence, however wise, can secure the future unless those whom the war has made strong can lift to safety those whom it has made weak." He has returned from Europe convinced that unless American character in this generation is as great as American responsibilities and opportunity, "one of the most stupendous disappointments in history lies ahead." His "*Spes Unica*" or only hope, is in Christianity, but of a sort broader in interpretation than Saint Paul gave or the Middle Ages could supply.

**The Clash.** By *William H. Moore*. E. P. Dutton & Company, New York. Pp. 323, with index.

The fact that this is a seventh edition of Mr. Moore's candid, penetrating study of the clash between nationalities in the Dominion would seem to indicate that his countrymen are more willing than they used to be to hear the truth told about claims of the French in Quebec and the western provinces to a fair hearing. The author comes of old New England stock and of a family that migrated to Canada in order to remain under King George III when the colonies revolted, consequently he cannot be written down as a new-comer or as a person without strong British and Protestant traditions. The text of his book is a statement made by Napoleon to George Third when French and English differences were acute. The Emperor wrote to the German monarch of Great Britain, "Reason is powerful to discover means of reconciliation in anything when the wish for reconciliation exists on both sides," and his thesis is that if Canada is to be truly a nation there must be a cessation of bigoted Protestant British suspicion and attack upon the French Canadian Catholics and a return to something like the spirit of amity that prevailed in the Dominion in the days when the older Canadian Liberalism found it quite possible to exist and flourish under the leadership of the progressive Liberal, French Catholic premier, Sir Wilfrid Laurier. He is strenuous in asserting that the only possible way for peace to come is by firm adherence to the real British theory of the state which secures the rights of a minority; and his ultimate ethical appeal is to the Golden Rule, for he has no difficulty in proving that were English and Canadians in the minority in Ontario and French Canadians in the majority, the former would most certainly object to being treated as they now treat the French minority. He is most sympathetic and fair in his analysis and summary of the French Canadian type of "cultur" and does not hesitate to affirm that in many respects it is far more attractive on the human side, especially in rural communities, than the British type; and he is bold in his denunciation of the affected Anglo-Saxon superiority and in pointing out the perils that go with any such pretension, perils that are as inherent as were those in the claim of Germany and her spokesman.

**Lessons of the War, and the Peace Conference.** By *Oreste Ferrara*. Harper & Brothers, New York. Pp. 197, with appendices. \$1.50.

Much of the interest of this book is due to the fact that it reflects the opinion of a professor of public law at the National University of Havana, Cuba, and was originally published in Spanish and no doubt has been read widely in Latin-America. The point of view of jurists and publicists